April 1956

Fellowship

PITIRIM A. SOROKIN *Altruist*

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The Four Castles of Kindness

by Olga Fierz

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FELLOWSHIP

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Revolution

Few events in American history have been more dramatic than the next few years of change in the South promise to be. The revolution of the underprivileged that is sweeping through Asia and Africa has not overlooked the states of the one-time Confederacy. And the stubbornness of the resistance here shows signs of matching the determination not to give ground that has been demonstrated in the vast continents where the whites are an almost infinitesimal minority.

It will not be easy to steer a responsible course through the torrent of charges and countercharges. The Northerner, struck by the sheer fantasy of some of the Southern response —one house of the Alabama legislature voted unanimously to request Congress to provide funds to move all Southern Negroes to the North—will need to shun a feeling of superiority to which the North's own Negro ghettoes hardly entitles him. The Southern white, on the other hand—even the Southern white who cordially detests the whole pattern of racism—needs to avoid the plaintive lament that "nobody who doesn't live in the South can possibly understand the problem."

The fact is that it would be reasonable to argue that the largest single group who appear to show no perceptible understanding of the problem is made up of white Southerners,

just as Americans as a whole appear to have a very vague notion of the world-scale revolution. The day of extreme privilege in the midst of extreme deprivation, whether of possessions or personal pride, is going fast, and it cannot be brought back. As moral human beings we should rejoice in its disappearance and help the process along.

Montgomery

For pacifists the most promising single aspect of the Southern crisis so far has been the boycott of the buses in Montgomery, Alabama, by the Negroes of that city. Up to this writing, the Montgomery boycott has been an impressive demonstration of the one likely alternative to widespread bloodshed: the deliberate use of nonviolent resistance.

Thousands of Negroes, with no particular training such as Gandhi used to give his *satyagrahis* before a campaign, have so far completely avoided resort to violence. More than that, their leaders, including twenty-six clergymen who were indicted and arrested on charges of conspiracy, have counseled them to remain not only nonviolent, but also loving.

"If we are arrested every day," cautioned the Rev. Martin Luther King, Jr., "if we are exploited every day, if we are trampled over every day, don't ever let anyone pull you down so low as to hate them. We must use the weapon of love. We must have compassion and understanding for those who hate us. We must realize so many people are taught to hate us that they are not totally responsible for their hate. But we stand in life at midnight; we are always on the threshhold of a new dawn."

A show of force will not work in Montgomery, wrote a reporter for one of the Hearst newspapers, because, although they "don't realize it," the whites are up against "the most effective weapon which oppressed masses in the modern world ever turned against might, majesty, dominion and power. That is the doctrine of nonviolence, of passive resistance, of civil disobedience."

Certainly pacifists everywhere will want to pray for the continued strength and purpose of the Negro leaders who have dedicated themselves to the use of nonviolence, and to the thousands of Negroes on whom will fall the burden of carrying it through.*

Salutes

While we're on the subject, a salute should go also to the Roman Catholic authorities in Louisiana, who have remained firm in their intention to desegregate the parochial schools of that state in the face of the most extreme opposition.

And, for that matter, to the Rev. Henry Buchanan, who was fired from his pulpit in Shellman, Georgia, for supporting the Supreme Court decision on school integration. Mr. Buchanan is reported to have told his congregation after being ousted:

"You should withdraw from the Southern Baptist Convention, call yourselves a community club instead of a church and elect a president instead of a pastor."

War

Whatever else the United States has in its (relatively) new Secretary of the Air Force Donald Quarles, it has at least a man who doesn't mind telling people what he thinks are the facts. A couple of Secretary Quarles' recent speeches made these nuggets of information available:

Item: In any future "little" wars, the United States will not hesitate to use nuclear weapons to win. Mr. Quarles did not say "nuclear weapons"—he said "all needed weapons" —but the inference was clear.

Item: While long-range guided missiles may not be the "ultimate weapon," in the next five or ten years "military forces so equipped would completely outclass forces that were not so equipped."

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* The national office of the FOR telegraphed to Mr. King to "salute your magnificent spirit" and to promise "our admiration, our prayers, and our help at any point where we can be of assistance."

Item: The first few days or weeks of a global war probably would be decisive, but the United States must still "marshall its forces for a protracted conflict." To what end, Mr. Quarles neglected to say.

Freudian Slip

"For years after the atom bombing of Hiroshima and Nagasaki in World War II, Dr. Gorbett advocated a system of banning or controlling nuclear weapons. However, when the British Government announced in March, 1955, that it would manufacture the hydrogen bomb he favored the move declaring that 'possession of the bomb seems the only possibility of preventing peace in the years immediately ahead.'"

—from the obituary of Dr. Cyril F. Gorbett, Archbishop of York, in *The New York Times*, Jan. 1, 1956.

Quoted Without Comment

"White House—Look for disarmament chief Harold Stassen to take over the job of psychological-warfare adviser to Eisenhower, recently vacated by Nelson Rockefeller. Stassen, in taking on the new chores, won't give up his present post."

—*Newsweek*, January 9, 1956

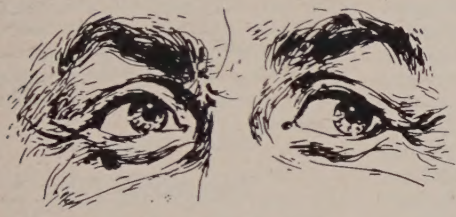
* * *

The following is taken from the record before the Army Field Board of Inquiry in an Army discharge case:

Q. Did you join any organizations during this time subsequent to your separation from active duty?
A. Yes, Sir.
Q. Will you name these organizations?
A. American Automobile Association.
Q. Any others?
A. No, Sir.
Q. To the best of your knowledge, did the American Automobile Association have any subversive aims?

—*Civil Liberties in New York*, Jan.-Feb., 1956

The Scientific Search For LOVE



Studies of the Harvard Research Center in Creative Altruism—

by Pitirim A. Sorokin

THE HARVARD RESEARCH CENTER in Creative Altruism was established in 1949. It has been supported by a grant of $15,000 annually ($120,000 for eight years) by Mr. Eli Lilly and the Lilly Endowment.

At the basis of the Center's establishment there were two main assumptions, already vindicated by the minimum necessary evidence. The first of these assumptions is that none of the prevalent prescriptions against international and civil wars and other forms of interhuman bloody strife can eliminate or notably decrease these conflicts.

By these popular prescriptions I mean, first, elimination of wars and strife by political changes, especially by democratic political transformations. Tomorrow the whole world could become democratic, and yet wars and bloody strife would not be eliminated because democracies happen to be no less belligerent and strife-infected than autocracies. Still less pacification can be expected from autocracies. Neither the United Nations nor a world government can give a lasting internal and international peace if the establishment of these bodies is not reinforced by notable altruization of persons, groups, institutions, and culture.

The same goes for education in its present form as a panacea against war and bloody strife. Tomorrow all grown-up persons in the world could become Ph.D.'s, and yet this enormous progress in education would not eliminate wars and bloody conflicts. Since the tenth century on up to the present, education has made enormous progress. The number of schools of all kinds, the percentage of literacy, the number of scientific discoveries and inventions have greatly and almost systematically increased, and yet the international wars, the bloody revolutions, and the grave forms of crime have not decreased

at all. On the contrary, in the most scientific and most educated twentieth century, they have reached an unrivaled height and made this one the bloodiest of all the twenty-five centuries of Graeco-Roman and European history.

The same goes for religious changes, if by religion is meant a purely ideological belief in God or in the credo of any of the great religions. One of the evidences for that is given by our investigation of 73 Boston converts "brought to Jesus" by two popular evangelical preachers. Of these 73 converts only one changed his overt behavior in an altruistic direction after his conversion. Thirty-seven converts slightly changed their speech reactions; after their conversion they began to repeat more frequently the words, "Our Lord Jesus Christ" and similar utterances, but their overt behavior did not change tangibly. The remaining converts changed neither their actions nor their speech reactions. If by religious revival and "moral rearmament" is meant this sort of ideological and speech-reactional transformation, it will not bring peace nor decrease interhuman strife, because it represents mainly a cheap self-gratification for psychoneurotics and sham-religious persons.

The same goes for communist, socialist, or capitalist economic remedies, and for scientific, artistic, legal, or other ways of establishing and maintaining lasting peace in the human universe, when these are not backed by increased altruization of persons and groups. In my *Reconstruction of Humanity* (1948), I have given the minimum of evidence to substantiate these statements. This assumption positively signifies that without a notable increase of unselfish, creative love (as ideally formulated in the Sermon on the Mount) in overt behavior, in overt inter-individual and intergroup relationships in social institutions and culture, there is no chance for a lasting peace and for interhuman harmony, internal or external. This, then, was our first assumption, already vindicated to a considerable degree by the existing body of inductive evidence.

Tremendous Power

Our second assumption was that this unselfish, creative love, about which we still know very little, potentially represents a tremendous power—the veritable *mysterium tremendum et fascinosum*—provided we know how to produce it in abundance, how to accumulate it, and how to use it: in other words, if we know how to transform individuals and groups into more altruistic and creative beings who would feel, think, and behave as real members of a mankind united into one intensely solidary family. Viewed in this light, love appears to be one of the highest energies, which contains in itself enormous creative and therapeutic possibilities.

With these hypotheses the Harvard Research Center in Creative Altruism started to investigate scientifically this little-known energy. At the start, we were quite aware of the gigantic disparity between our limited capacities and meager material resources on the one hand, and the tremendous difficulty of the problem on the other. We never expected to contribute more than the proverbial drop in the bucket. But since governments, private foundations, and better

brains seem to be absorbed mainly in developing increasingly destructive means for the extermination of man by man, someone had to engage somehow and some time in the study of the phenomena of unselfish love, no matter how inadequate were his capabilities or how low the esteem of his colleagues for his engaging in such a "foolish research project."

Two Major Phases

During the six years of the Center's existence our studies have had two phases, or two main topics. Our first step consisted in delineating and formulating a working definition of unselfish creative love and in finding out what was the state of this problem in contemporary science. These studies were published in a symposium volume, *Explorations in Altruistic Love and Behavior* (1950), and in my books, *Reconstruction of Humanity* and *Altruistic Love* (1950). The symposium attempts to give a delineation of the main aspects, forms, and dimensions of love and of the place of this problem in contemporary science and philosophy.*

For this gigantic problem is largely neglected by modern science. While many modern sociologists and psychologists view the phenomena of hatred, crime, and mental disorders as the legitimate objects of scientific study they quite illogically stigmatize as theological preaching or non-scientific metaphysics any investigation of the phenomena of love, friendship, heroic deeds and creative genius. There is no need to argue the patently unscientific nature of such an attitude. It is but one of the manifestations of the prevalent concentration on the negative, pathological, and subhuman phenomena which is typical for the disintegrating phase of our sensate culture.

A Census of Saints

My volume, *Altruistic Love,* is an unpretentious preliminary study of some of the tangible characteristics of all Christian saints (some 4600 about whom the necessary data are available), and of some 500 living American "good neighbors."

It is the first "census" of all Christian saints: their age and sex, their marital and family status, their parental families, their occupational, economic, and social positions, their education and school intelligence, their longevity and health, their ways to sainthood, their rural-urban and national distribution, their political ideologies and group affiliations, and so on. Side by side with this census, the study also investigates the changes in all these characteristics which the group of saints has undergone during the twenty centuries of Christianity.

Of several results of this census,

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* *Explorations* opens with my study of a multi-dimensional universe of love in its physical, religious-ontological, biological, ethical, psychological, and sociological aspects, subdividing each aspect into two forms: love as *eros* and as *agape.* Subsequent chapters of the symposium deal with the following: a mathematical theory of egoism and altruism; the biological foundations and factors of cooperation, conflict, and creativity; a psychological approach to the study of love and hate; the scientific, philosophical, and social foundations for altruism; altruism in the psycho-therapeutic relationship and interactions and in the mental hospital and among college students and nursery-school children; parapsychology (extrasensory perception) and friendly relationships; electroencephalographic aspects of normal, homicidal, and friendly personalities; the techniques of emotional integration; and the problems of labor harmony.

one or two can be mentioned here. First, the extraordinary longevity and vigorous health of saints is remarkable. In spite of the ascetic mode of living followed by the great number of saints, along with unhygienic conditions and often physical self-torture, including some 37 percent premature deaths of these saints by martyrdom, their average duration of life turns out to be far longer than that of their contemporaries, and somewhat longer than even the longevity of contemporary Americans or Europeans.

Second, the proportion of the women saints grows fairly steadily as we pass from the first century to the twentieth. While the proportion of saints originating from the royalty, the nobility, and, later on, from the bourgeoisie has been steadily decreasing, the proportion of saints from lower and poorer classes has been rising during the last few centuries. These changes reflect the respective changes in the social organization of Christian societies: the growing equalization of the status of women with that of men and the declining importance of royalty and aristocracy, then of the bourgeoisie and rich strata. Finally, after the seventeenth century the "production" of saints declines sharply and reaches almost a zero line at the end of the nineteenth and the beginning of the twentieth century.

Altruism in America

Along somewhat similar lines are studies of five hundred living American altruists. All in all, the study gives some concrete material about the biological, mental, and social makeup of both saintly and secular altruists, contrasted with the makeup of criminals and aggressively selfish and subhuman types of individuals.

In this first, orientative phase we have also had to make some studies of the problem of the power of love. Since we assumed that love was power, we had to test this assumption. Our investigations of this problem have been carried out along diverse lines and by different methods, beginning with a mere collection of the existing historical and individual facts recording this power, and ending with semi-experimental and experimental testing of the hypothesis on students of Harvard and Radcliffe colleges, on the patients of Boston Psychopathic Hospital, and on several groups of mutually antagonistic persons.

What Love Can Do

These studies* uncovered a sufficient body of evidence to show: a) that unselfish, creative love is power which can stop aggressive inter-individual and intergroup attacks; b) that it can transform inimical relationships into amicable ones; c) that love begets love, and hate generates hate; d) that love can tangibly influence international policy and pacify world conflicts.

In addition to these effects, an unselfish and wise (adequate) love manifests itself as a life-giving force necessary for physical, mental, and moral health, with the result that: 1) altruistic persons live longer than egoistic individuals, and 2) children deprived of love tend to become morally and socially defective.

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* Published in my volume, *The Ways and Power of Love: Types, Factors, and Techniques of Moral Transformation*, 1954.

An adequate love 3) acts as a powerful antidote against criminal, morbid, and suicidal tendencies, against hate, fear, and psychoneuroses, 4) performs important cognitive and aesthetic functions, 5) is the loftiest and most effective educational force for the enlightenment and moral ennoblement of humanity, and 6) is the heart and soul of freedom and of all main moral and religious values. A minimum of altruistic love is 7) absolutely necessary for the durable existence of any society, and especially for a harmonious social order and creative progress.

Finally: 8) at the present catastrophic moment of human history, an increased "production, accumulation, and circulation of love-energy," or a notable altruization of persons and groups, institutions and culture, especially an extension of unselfish love of everyone for everyone in mankind, is a necessary condition for the prevention of new wars and for the alleviation of enormously increased inter-individual and intergroup strife.

The concluding installment of this series will appear in the May issue of FELLOWSHIP.

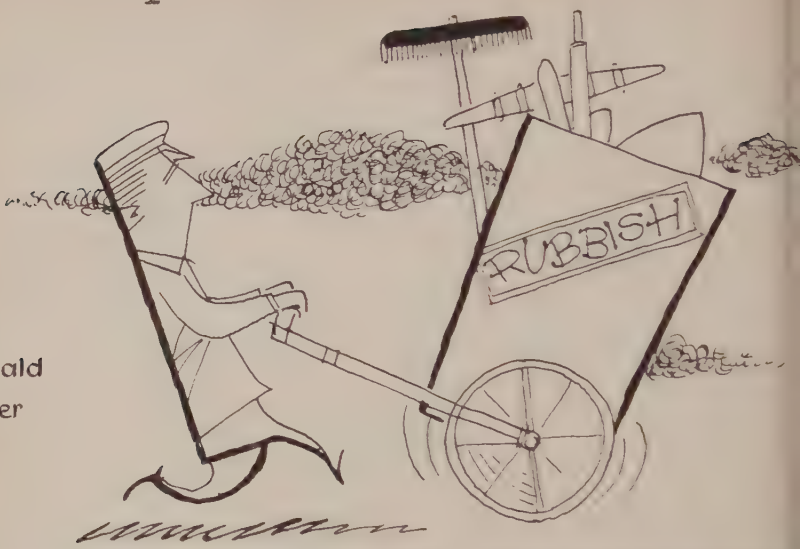
Symbols

Eagle of thunder
and jet fire,
O what a blunder
we chose your dire
sign that betrayed us
with holocaust
and could have made us
victorious dust.

Symbol of power
at any price
(when earth could flower
as paradise),
your talons have frozen
the love of men . . .
Would we had chosen
a neighborly wren.

—LOYD FRANK MERRELL

"Scrap the Lot"



by
Donald
Soper

THANK GOD nobody is talking, any more, the wicked nonsense about war being nature's pruning hook, or the even more obscene rubbish about war as the crucible of manly virtues and the matrix of civilizations.

The hydrogen bomb has put an end to all that. Against the backcloth of nuclear weapons, the old cynical tag that "there have always been wars and there always will be wars" makes this world either a condemned cell or a lunatic asylum.

Apart from those who scrabble about in the dustbins of so-called Biblical prophecy, men and women everywhere refuse to accept the prospect of an inevitable, final, cosmic flash of annihilation as our inescapable doom. War is at long last seen as the supreme evil, and peacemaking the supreme task of human beings worthy of the name.

A leading British clergyman and FOR member used the pages of the London **News Chronicle** to challenge his countrymen to bold action for peace.

So far, practical unanimity.

The grim fact, however, is that step by step with this worldwide recognition that war, if it comes, will be incalculably horrible, and the equally worldwide yearning for peace, goes rearmament, the cold war, the manufacture of ever more powerful nuclear weapons and—most dangerous of all—the creation of political impasses, in any of which a "trigger-happy" politician might precipitate a conflict from which there would be no turning back short of total war.

Now why this dreadful frustration? *Why, if we want peace, are we tottering on the edge of such total disaster?*

I believe the answer is that violence creates, sooner or later, a state of paralysis; it produces a set of ideas and a complex of conditions in which it is impossible to obtain peace. This is surely the correct interpretation of what is happening in the world at present.

The Smog of Suspicion

Armament programs must be carried out secretly; no Government can tell the truth to any other Government, and so a smog of suspicion hangs over the nations. Morale and prestige are more important than goodness and truth, and fear becomes the dominant agent in political action.

Strength to fight a war, or to frighten a possible aggressor from starting one, means that small nations must seek big brothers, who not only watch them but occupy them as well, until vast supranational armed blocs peer and glance at one another through various sorts of curtains.

The economic demands of such military preparedness pervert the production resources and industrial habits of nations, so that cut-throat competition becomes unavoidable and ability to resist aggression means the practice of the very national habits that encourage aggression.

So the assertion that we must be strong to be safe is beginning to sound, even to the most optimistic of its sponsors, much more like the cry of an idiot who calls on his fellows to commit suicide in order to go on living.

What surely is needed is some power to break this vicious circle —some action to initiate the disarmament that every nation promises to undertake when someone else starts it, some action to rescue truth and common sense from the madhouse of fear, some action to reduce suspicion and give a chance for decency and friendliness to grow again. What we need is a new dynamic to get peacemaking under way.

I propose that this country, which has given to the world many new leases of life in days past, should do so again and by its example, and maybe its sacrifice, lead the world back to sanity.

Let this country make an unmistakable gesture of total disarmament. Before readers toss this idea into the wastebasket, let me beg of them to consider some quite definite and immediate results of such a unilateral act.

A New Wind

The moral effect would be to strengthen, nay, electrify, the peace-loving multitudes of the world, to release pent-up hopes and dammed-up powers on both sides of the Iron Curtain. Through every Government a new wind would blow and new policies would become practicable.

Some other country, I am sure, would quickly follow our example and the whole international situation would be transformed. No country could posibly fear us and the propaganda even of would-be enemies would be hamstrung.

Instead of motives impugned and statements doubted, we should be able to tell the truth and be believed. Better still, we could offer impartiality to international discussions where at present there appears nothing but ulterior motives.

In other words, we could provide the single most important prere-

quisite of a fruitful disarmament conference: a disinterested chairman.

Best of all, the sense of vocation which such a profoundly adventurous step would inculcate would, I believe, without sentimentality, bind us together and help to destroy those marks of decadence which now threaten us.

What About Risks?

But what of the colossal risks of such apparent foolhardiness? What of a Russian invasion? The answer is: I don't know, and neither do those who prophesy the worst.

What I do know is this: Russians who are impervious to threats and the cold war, may well be susceptible to friendliness and the warm heart, and please don't tell me that we have tried it and it doesn't work: defenseless good will is the one policy that has never been tried.

In short, I know that as a Christian pacifist what I have said is right for me and, what is more, is right in itself, and therefore it must work. We have been attempting to do the safe, or profitable, or secure thing for long enough.

Without preaching a sermon, I would appeal to a Christian England to do the Christian thing and do it now, whatever others may do or say. We shall then for the first time be able to sing without hypocrisy "Sufficient is Thine arm alone and our defense is sure."

Of Means and Ends

If a man sets himself a goal for his endeavor here in this life, and he fails to reach it, then, in the judgment of eternity, it is quite possible that he may be blameless. Yes, he may even be worthy of praise. He might have been prevented by death, or by an adversity that is beyond his control: in which case he is entirely without blame. He might even have been prevented from reaching the goal just by being unwilling to use any other means than those which the judgment of eternity permits. In which case by his very renunciation of the impatience of passion and the inventions of cleverness, he is even worthy of praise. . . .

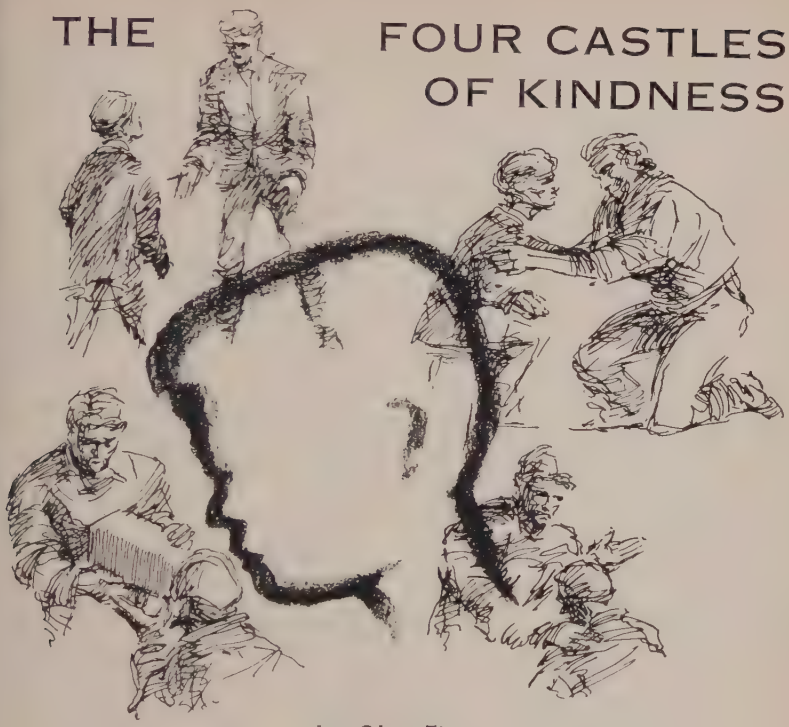
If reaching the goal should be the excuse and the defense for the use of illicit or questionable means—alas, suppose he should die tomorrow. Then the clever one would be caught in his own folly. . . .

To the temporal and earthly passion the end is unconditionally more important than the means. On that very account, it is the passionate one's torment, which if carried to its height must indeed make him sleepless and then insane, namely, that he has no control over time, and that he continually arrives too late, even if it was by merely half an hour. . . .

He whose means are invariably just as important as the end, never comes too late. Eternity is not curious and impatient as to what the outcome in this world of time will be. . . . To earthly and worldly passion, this observation must seem shocking and paralyzing. To it conscience must seem the most paralyzing thing of all. For conscience is indeed "a blushing innocent spirit that sets up a tumult in a man's breast and fills him with difficulties" just because to conscience the means are without exception as important as the end.

—Sören Kierkegaard,
in "Purity of Heart is to Will One Thing"

THE FOUR CASTLES OF KINDNESS



by Olga Fierz

Translated from the German by Kathleen W. Sayre

FRAU KONIG'S longing was rewarded. Pitter was able to visit her, but the circumstance that brought this about was not a happy one. He came as a homeless refugee. In 1951 he was driven out of his own settlement, "Milicuv Dum," and threatened with forced labor. The state of his health could not have withstood this, and so he decided to flee from Czechoslovakia.

As long as he remained behind the Iron Curtain, the publication of this second chapter might have injured him, but now the story can no longer hurt anyone, and I can commit my memories to paper.

Not only in the Rais School were German mothers and children languishing in the summer of 1945. There were in Greater Prague some thirty internment camps for Germans and collaborators, with upwards of 10,000 adults and 1500 children. The worst was the "Sokol Stadium" where thousands slept on the bare earth under the sky. Hopeless invalids and children lay around in the summer heat, vermin-ridden, in unspeakable filth.

Shameful conditions existed that have forever desecrated, in the eyes of the sensitive Czechs, the sanctuary of the great athletic festivals. As a result of Premsyl Pitter's intervention in various quarters, this camp was discontinued and the inmates taken to other places.

In August the Social Committee of the National Council gave Pitter authority to inspect the camps and asked him to prepare a report on the conditions and treatment of the internees. This gave us right of entry into many camps and an insight into terrible conditions of which very few Czechs had any knowledge. In some places the inmates did not even get the prescribed "Jewish rations." Arbitrary, high-handed treatment prevailed. Only a small percentage of the internees had been active Nazis, and Pitter demanded in his report that, in accordance with the declaration of the Prime Minister, only those Germans who had really been active members of Hitler's party be confined in the camps.

Communist Smears

The all-powerful Ministry of the Interior, which had fallen into Communist hands in May 1945, would not tolerate such criticism for long. In the early autumn, distorted quotations from the confidential report appeared in the daily newspapers, and it was demanded that Pitter be expelled from the National Council for this "pro-Germanism." What would happen now to the four mansions that the National Council had put under his care? What about the children who were living in them? It would be particularly hard on the German children. The Ministry of the Interior would certainly not leave them in the care of an "unreliable" private citizen. . . . Had all the efforts exerted for their deliverance been in vain? No! They must not be sent back into internment! Pitter was determined to risk everything to prevent that.

A New Miracle

And now, suddenly, a new miracle came to pass. The Ministry of Social Welfare took over the supervision of the children's mansions and put into Pitter's hands the "care of children and mothers from the internment camps and their accommodation in Homes until they could be transported over the border." Pitter, faithful director of these Homes, retained complete freedom of action, and what seemed at first to be a calamity worked out as a blessing for the children.

The slander and persecution did not cease, but Pitter did not let this deter him. A group of faithful friends had offered unselfishly to help with the management of the mansions and care of the children. Others helped with gifts and loans of money, for the promised public funds had not sufficed, and came much later. Czech, Jewish, and German children alike were helped. In September 1945 Pitter put into his monthly leaflet, *Sbratreni* (Brotherhood), which he had started under the Hitler regime, an appeal for the support of his German children. In a very few weeks 80,000 Czech crowns, a very substantial sum for those days, was received in response. This was a manifestation of the real soul of the Czech people, true to the humanitarian ideas of Comenius and Masaryk.

Most of the camp directors were glad to be rid of the German chil-

dren. With the mothers, however, it was more difficult. The Safety Councils handed them over to us in very limited numbers, and only as we needed them as helpers in our Homes.

The interned mothers, as a result of their experiences, had become so suspicious that only in exceptional cases were they willing to be parted from their children. And so it came about that our Homes were filled chiefly with homeless, lost German children: children who, in flight, in the Revolution, or in internment had been separated from their mothers.

Pretty soon our quarters were not large enough, although most of the Jewish children had now left, and an empty country hotel was added, which lay, as did the four mansions, some thirty kilometers south of Prague.

On weekdays we were usually busy with various appointments and with the camps in Prague. But Saturdays and Sundays were always filled with visits to the Homes. The *Herr Direktor* went from Home to Home, eagerly awaited by the children. They knew that they were the central point of his visits. He talked with them and asked about their parents, so that he might start inquiries for them. He gathered the children together for play and song, and the older ones for more serious talks.

At that time, Herta was twelve. Now she has her teacher's diploma in Southern Germany. Recently she wrote to me:

> As a child in Kamenice, I often wondered how "Uncle" always found time for us on Sunday evenings, although he was on the go all day, and one could see the tiredness in his face. And long after we were in bed the light still burned in his room. I remember well how once I crept through the corridor in my nightgown to see if the light was still on, and I heard "Uncle" singing in his room. (Now I can confess my sin!) I sat for a long time on the stairs and wished that "Uncle" would come out, because I wanted to ask him if he had ever seen God, because "Uncle" was always so happy and never spoke crossly to us. I thought only someone who had seen God could be like that.

Hitler's Children

The girls soon felt at home in our Homes; the Nazi influence seemed to have left few traces in their souls. But it was quite different with the boys, who had been in the Hitler Jugend. In December, Pitter managed to bring out a group of such boys who had been put in the Teresienstadt Fortress in place of the Jews who had been released. These boys had been sent out to work daily under the lash. In their eyes there were no good people any more. They hated Pitter as a Czech. They did not believe his friendly words. They did not allow themselves to be influenced by

PREMYSL PITTER

The Four Castles of Kindness is the second installment of a two-part report on the work of Premysl Pitter by **Olga Fierz,** an FOR member who worked with him in Prague during the period she describes here.

Premysl Pitter was born in Czechoslovakia. A member of FOR, he worked with slum children throughout the Nazi occupation, and during the difficult postwar years. In 1951, facing a probable sentence of forced labor for his nonconforming pacifist outlook, Pitter escaped to West Germany, where he has since labored indefatigably for refugees coming to a camp near Nürnberg.

comfortable beds and good food. For months suspicion rankled in them and resulted in stubborn, sometimes insolent behavior. But they did not hear a word against Hitler. There was no attempt to propagandize or convert them. Were they not pitiable broken creatures, misguided children who had put all their faith in a false hero, and whose ideals lay in ruins? No words could help here, only understanding and love.

One day Pitter sent word to the children that he could not visit them that Sunday, since he wanted to take part in a memorial meeting in Prague for his friend who had perished in a concentration camp. Jochen pondered a while.

"Did a friend of our Director really die in a concentration camp?" he asked gravely of the "big teacher."

"Not one friend, many friends," she said.

"How is it possible then, that he cares for us German children?" asked Jochen, quite disturbed.

The "big teacher" quietly opened her German Bible, which she always had at hand and used almost more often than the dictionary.

"Read this," she said, pointing to the place: "All ye are brethren . . . for one is your Father, even He who is in Heaven."

Cold Mischief, Warm Mercy

Something different happened to sixteen-year-old Werner, who had remained cold as ice. Werner had served in the S.S. in Occupied Poland. Trained in hardness, he could understand nothing else, until his own hardness almost choked him.

One day Werner took advantage of an unsupervised period when he, with some of his comrades, was clearing away old brushwood in the park, to smoke some smuggled cigarettes. There had been a long dry spell in March, and the tall, dry grass caught fire from a discarded match. Their efforts to smother the fire with rakes and shovels were of no avail. The flames spread with incredible speed and kindled the wooden fence and the neighboring woods. Werner collapsed after fruitless battling. A serious forest fire would have resulted had not a gang of laborers engaged nearby noticed the blazing woods, and hurried over with rakes and spades to isolate the fire.

Local police arrived on the scene, glad of an excuse to get hold of the "insolent Hitler gang," but the "big teacher" intervened. She wanted to inquire into the matter herself, and find out who was to blame.

Werner and Heinz confessed, to protect their younger comrades. In sullen silence they awaited sentence. They had already, in spirit, taken leave of the protection of Schloss Kamenice. When Pitter summoned them to his office that evening, they made no attempt to defend themselves. Almost proudly they stood there, determined to take their punishment.

"Put yourselves in my place for a moment," Pitter said to them. "Imagine that you are a director of Homes in which, despite persecution by the authorities, the press, and certain groups of citizens, you are caring for and protecting 'enemy' children. And now it happens that your older proteges, of whom you might have expected some understanding of your difficult task—that they, by disregarding regulations, have aroused the populace still more against your work, have indeed endangered the very ex-

istence of the Homes and the welfare of the other children. What would you, in my place, do to these boys?"

Werner did not take long to consider.

"I'd send them back to the Fortress," was his answer, and Heinz agreed.

"Good. I will accept the sentence you have imposed upon yourselves, but as a conditional sentence. Since you have admitted your guilt and are sorry for it, you will be given an opportunity to make good. If, by your own efforts, you pay for the damage and you do not cause any more difficulties in the Home, you may stay here. But if you do not abide by these conditions, your punishment will take effect. Is that agreed?"

How could they not be in agreement? Did they not know all too well what would have awaited them in Teresienstadt? Hunger, filth, hard labor, angry words, perhaps beatings and other high-handed treatment. An unexpected deliverance had opened for them. It was their first experience of the meaning of mercy.

A Joyous "Making Good"

The forester was consulted. At this spring season there was much work to do in his nurseries. With their own labor it would have taken Werner and Heinz many months to make good on the damage, and permission was given for their comrades to help. Many volunteered. A teacher went with them each day to their place of work, where clods of plowed earth had to be cleared of rampant weeds in preparation for new plantings. The boys did not regard this as compulsion. It was for them a joyous "making good." The forester said later that such thorough work had never before been done in his territory.

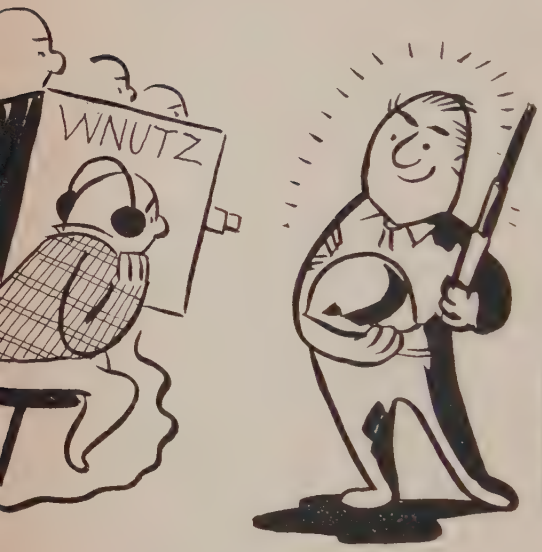
But still greater was the change of heart. Out of that unexpected reprieve there grew in Werner a high regard for the Czech leader, this remarkable representative of the enemy nation. From then on he missed no opportunity to be with him.

The "little teacher," a Czech pastor's daughter, had learned German at Horgen, near Zurich. Once, during a rest period, she read to the older children from Tolstoi's *Folk Tales,* and mentioned how the Director loved this book, because during the First World War it had led him to the Gospels and to inner conversion. Then one of the boys suggested that they dramatize one of these stories, and surprise the Director with it some Sunday. The choice fell on "Where Love Is, There Is God." Werner asked to be allowed to play the main part, the shoemaker, Martin Avdeyich, though before this he had not shown any dramatic ability.

It was in the early summer of 1946 that the children and the older folk gathered in the hall of Schloss Kamenice. A stirring solemnity pervaded the simple children's performance. It was not acted, it was lived. Behind the shoemaker was not the old Werner, the hard Hitler worshiper, defiant and skeptical. The new Werner spoke at the end, humbly and solemnly, the words of Jesus that Martin Avdeyich read from his Bible:

"For I was hungry and you gave me food. I was a stranger, and you welcomed me. . . . Truly, I say to you, as you did it to one of the least of these, my brethren, you did it to me."

You Gotta Give 'Em the Word



by Sergeant
K. O. Donnybrook

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IT WAS real peaceful in our little garden spot in Korea the week before Christmas—until Mr. Sorrow came. He made me realize how true it is that you really got to get the word out. If you don't, you're really hurting.

It all started when the Old Man, Lieutenant Hardrocks, came into the orderly tent and told me that Mr. Sorrow was going to visit the company area that afternoon to talk to the men.

"Who's he?" I asked.

"He's a big radio and TV man, Donnybrook, and a high-type news correspondent, and I don't want any foul-ups, dammit."

"Well, sir," I said, "I don't see what can get fouled up. You just go around with him, and there shouldn't be any trouble."

"Dammit, Donnybrook," he said, "you're going around with him. He doesn't want any officers with him. He wants to talk to the men."

"What does he want to talk to the men about?"

"I don't know, but whatever it is, there just better not be any foul-ups."

Well, sure enough, at about 1400 hours a potful of jeeps rolled up to the orderly tent, and a small army of civilians popped out, bundled to the ears.

Mr. Sorrow was a real kindly man, with a soft voice and a likable smile, and I thought it would be nice if we'd go down and see the 1st Platoon. That was our best platoon—a bunch of fighting fools if there ever was one.

It wasn't any time at all before

we were in the 1st Platoon area, with them all staring like a bunch of gawks at the cameras, mikes, wire, and sound boxes that Mr. Sorrow's crew unloaded.

Mr. Sorrow must have been looking for the stupidest man there, because he picked out Private Zurawski.

"What's your name, soldier?" he asked with a real kindly smile, as the cameras began to grind.

"Private Zurawski, sir, from the Bronx. Hi, Ma! Hi, Pa!"

"Ah," said Mr. Sorrow, and then he slipped in the knife: "Why are you here?"

Zurawski looked like a poled ox for a minute. Then he gave. "I guess I'm here because I was getting to be what Ma called a TV moron. I used to stay up all evening until the end of the late show, and Ma said television was making a real moron out of me. She said either me or that TV set had to go. Well, we had a lot of kids in the family and I didn't want them to be without TV, so I joined the Army and . . ."

"Cut!" cried Mr. Sorrow. "Thank you, soldier."

"You, Sergeant, what's your name?"

"Sergeant O'Toole, sir, from South Boston."

"Well, well, Sergeant, and why are you here?"

"I was drafted," said O'Toole. (I thought to myself: Now there's a straightforward military answer for you; it shows why O'Toole's a sergeant.)

"Yes, yes," says Mr. Sorrow. "But why were you drafted?"

"My number came up."

This seemed to stop Mr. Sorrow for a moment, so he moved on to Flynn.

By now the men had got the idea, and were all anxious to help Mr. Sorrow. When The Question came, Flynn answered, "Well, sir, I was a homsteader at Benning, and the General decided to clean us all out one day. Seemed they were hurting for bodies over here and . . ."

"Thank you, thank you," said Mr. Sorrow, with what sounded like a snarl.

"Sergeant Donybrook," he said, "I think we had better get over to the 2d Platoon. These men don't seem to know why they're really here."

I was flabbergasted, to say the least, because I thought the men were giving pretty good answers, but I said, "Yes, sir, I have to make a phone call first, sir."

While they were all loading up, I slipped to the platoon phone and called Lieutenant Hardrocks.

"How are things going?" he asked.

When I told him what had happened, he nearly blew his stack. "Dammit, Donnybrook, don't you know what they're supposed to say?" he shouted. "Well, take the long way around to get to the 2d Platoon, so I'll have time to pass them the word!"

When we pulled into the 2d Platoon area, that prize collection of screwballs was waiting for us, grinning like apes.

After Mr. Sorrow got his crew set up, he picked on Corporal Tonetti. After the usual preliminaries, Mr. Sorrow slipped The Question:

"Why are you here, Corporal Tonetti?"

"I'm here to defend Democracy," said Tonetti, with a pleased grin, and looking like a jackass eating sawbriars. "Hi, Ma! Hi, Pa!"

"Splendid, splendid!" says Mr. Sorrow, and he seemed to perk up.

Well, to make a long story short, everyone in the 2d Platoon was there to defend Democracy, it seems, and everyone seemed to be happy about the whole thing.

"This is a fine platoon, Sergeant Donnybrook, a fine platoon," says Mr. Sorrow. "Fine leadership here, I'd say."

When we returned to the orderly tent and Mr. Sorrow had left, Lieutenant Hardrocks said, "Dammit, Donnybrook, we're going to smell hell for that 1st Platoon."

Sure enough, it wasn't a half hour before the battalion commander was chewing out Lieutenant Hardrocks on the phone and prescribing three extra hours of troop talks for the 1st Platoon.

It didn't take long for the word to get back to the States, either. Within a week Mr. Sorrow was on the air, giving the Army hell because some of the boys didn't know why they were in Korea, and the American people were unhappy. The Pentagon got all excited about it, too.

All this unhappiness set me to thinking, and I thought up a solution after I saw that picture "Battleground" and the jazzed-up drill they showed at the beginning. You know: the one that starts out "Sound Off!"

Why don't we give this kind of drill to all the boys in basic training, only changing the words? It could go something like this:

(INSTRUCTOR)
Sound off! Hup, two three, four!
Sound off! Whattaya here for?
Sound off! Hup, two three, four!
(BASIC)
I'm here to defend Democracy,
I'm here to defend Democracy,
I'm here to defend Democracy,
Sound off! Hup, two three, four!
Hooray!

Then when we get into another war—it doesn't matter who it's with—and the correspondents start running around asking The Question,. everybody will know The Answer. They'll just sound off automatically. Then the correspondents will be happy, and the American people will be happy, and the Pentagon will be happy. We combat soldiers will be happy too because then everybody will stay off our backs and leave us to fight the war in peace.

How Many Kinds of War Are There?

Some say there are two kinds of war: the war of attack and the war of defense. Erroneous conception, for if the former were abolished, the latter, which is only its reflex, would disappear at the same time; therefore only the former counts.

Can there be two categories of war: the just and the unjust? No, for even though the motive invoked for resorting to war may be a just motive, it does not follow that the use of arms is a just method of settling disputes, especially as there are other legal methods which are just and easy of application.

—Suzanne Bouillet,
in **A Manual of Peace.**

PEACE on parade

by George R. Thompson

HE WASN'T SURE it would go over. But he knew he had to try.

Charles Anderson, pastor of the Church of the Brethren in LaPorte, Ind., knew about the annual Fourth of July street parade. The Junior Chamber of Commerce staged the event every year.

He also knew that it was one of the finest street parades in the entire State of Indiana. It had color, bands, marchers, long floats and short floats, pretty girls and pageantry and representatives from nearly every social, commercial, service and military organization in the community.

He knew all this. And he knew, too, that no church had ever been represented in the parade. Perhaps that's what made him want to try.

Charles Anderson organized his annual daily vacation Bible school class and began working on the float. He didn't have to look around for a theme. He had had that picked for some time: "Our True American Heritage."

A worship scene and the Christian principles to which it pertained were portrayed in placards on both sides and in the rear of the float (*see cut, p.* 22).

The placards read:

1. We believe in National Defense—a strong SPIRITUAL and MORAL defense.
2. We advocate UNIVERSAL MORAL TEACHING rather than Universal Military Training—UMT.
3. Our faith is in "Ready Reserves" of REAL CHRISTIANS, not "Ready Reserves" or "male-soldiers."
4. We pray for more GOD-POWER and less man-power for our nation.

An ex-CPS man, an FOR member and an active peace worker and preacher, he viewed the project with an abiding faith as the day for the parade drew near. He needed that faith. UMT was at that time being ballyhooed loudly across the nation.

The pastor's wife stood in the crowd on the sidelines the day of the parade. She watched and listened to the comments as the floats rolled by. Here's what she heard:

From a Lutheran: "I was glad

Charles Anderson preaches from his peace float.

to see something other than war glamorized.'

From a Roman Catholic: "It was the best float in the parade."

And that wasn't all.

The editor of the LaPorte newspaper gave an enthusiastic comment of appreciation to Rev. Anderson.

A close observation of the reaction of spectators along the line of march revealed a surprising amount of heartfelt appreciation for the float's theme.

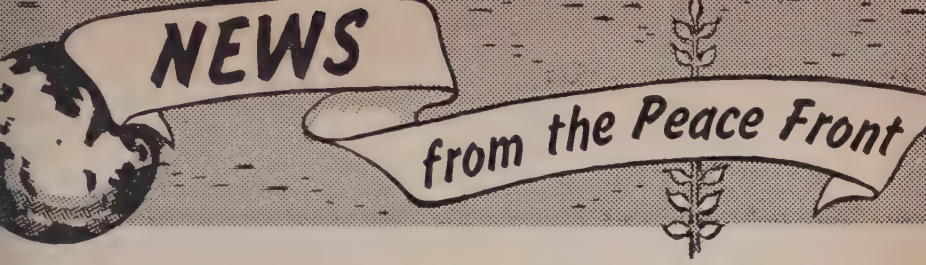
Although the float was about sixth in line, it drew first applause. And the applause increased as viewers caught the impact of the slogan across the back of the float: "In God We Trust . . . Not Guns."

Charles Anderson believes such a float could be used effectively by a summer volunteer youth group. They could travel from city to city holding meetings on streets, church lawns or in parking lots.

He believes that if it were done by a denominational youth organization, local groups could arrange time of appearance and other essential arrangements. He feels the approach is unique and forms an effective way of pushing to the forefront man's inherent desire for peace.

Charles Anderson is looking for ideas on how this technique may be used more effectively. He may be reached at 412 Hawthorne St., LaPorte, Ind.

About 25,000 persons saw the message on the float in LaPorte. Charles Anderson feels that isn't enough. He isn't alone.



FOR Acts in Race Struggle

Moved by what observers have called the "revolutionary" situation developing in the Deep South in connection with the struggle for racial freedom, the Fellowship of Reconciliation moved during the past two months to offer its help at possible points of reconciliation and nonviolence.

500 Ministers Declare Support

Last month, responding to a suggestion from the FOR national office, more than 500 clergymen throughout the nation joined in a statement supporting the embattled ministers in Montgomery, Alabama. Over 300 said they were willing to go to Montgomery to fill the pulpits of jailed pastors. Radio and press reports of FOR's action gave broad coverage to the event on March 18 and 19, as the bus protest trial began.

Glenn Smiley, Methodist minister and FOR national field secretary, spent three weeks in Alabama, Georgia and South Carolina in late February and early March, and was scheduled to go there again in early April with Wilson Riles, Southwest field secretary.

Expressions of support for the notable nonviolent resistance movement in Montgomery bus protest were sent by FOR's national office and by National Chairman Dr. Charles R. Lawrence.

An interesting sidelight on the Montgomery campaign is the fact that its leader, 27-year old Rev. Martin Luther King, Jr., was educated at Boston University School of Theology, where he was closely associated with Prof. Allan Knight Chalmers, long-time FOR leader. King has emphasized on several occasions the connection between the Montgomery action and the nonviolent campaign of Gandhi.

Preaching Mission

Planned for future activity in the Montgomery region (at this writing) are a statewide FOR meeting to be held April 6 at Montgomery, and a "preaching mission" by a group of white Southern ministers. This latter project, which was approved by the FOR National Council in December, would have a panel of ministers in white churches near the center of the struggle discuss the moral and religious issues involved in the problem of racial justice. Glenn Smiley indicated his belief that such a mission could be accomplished in the near future.

In his report from Montgomery early last month, Smiley, while warning against precipitate and irresponsible action by Northerners, spoke plainly of the revolutionary nature of the struggle.

"Most liberals," he wrote, "are clinging to the vain hope that a solution can be found within the framework of Southern mores,

traditions and culture. In other words, a Southern answer. In a revolutionary situation such as prevails . . . there is no Southern solution acceptable to the Negro community, and . . . no revolutionary solution acceptable to the white community.

"This impasse . . . can be resolved in only one of three ways: (1) by the Negroes' surrender; (2) by violence, instituted or provoked by the white community . . . out of which may come the reimposition of white supremacy over the defeated colored community; or (3) a vast nonviolent movement of non-cooperation and resistance on the part of Negroes and friendly whites, and there are not many of the latter.

"Of these, only the first could be called a *Southern* solution. . . . No Southern liberal advocates violence, and yet few can accept the free, equal status so necessary at the moment. Therefore the only possibility that remains as a stage in the struggle, a field of education, and an outlet for tension, is nonviolence."

Students Asked to Aid Integration

The United Student Christian Council, meeting in Cincinnati on February 14, urged its 3000 affiliated campus groups to work for racial integration "at all levels of their organizations, including their local churches." The Council also urged college and university officials to take immediate steps "toward racial integration in dormitories, eating places and theaters," and to improve "intercultural relations on the campus."

A resolution adopted by the Council's executive committee stated: "We are deeply involved in the complex issues of racial conflict." It asked for the prayers of Christians everywhere "so that we may be guided to seek mutual understanding and justice.

Southern Jesuit Urges Speed in Race Problem

The Rev. Louis J. Twomey, S.J., Florida-born founder and director of the industrial relations institute of Loyola University, New Orleans, lashed out on February 7 against Roman Catholics "who seem to think Christ founded the Church and turned it over to the white man." Addressing a college session of the Wisconsin Catholic Action convention in Milwaukee, Father Twomey urged Roman Catholics to "get into the front line" in applying the principles of the Church to race relations.

"The failure of many Catholics to bring Christianity in its fullness to the race problem represents a great and conspicuous scandal," the priest said. "As Catholics and Americans we cannot accept the thesis that we have years to work out the problem." In addition to his post at Loyola, Father Twomey is editor of *Christ's Blueprint for the South*, a monthly Jesuit paper.

Nehru Replies to FOR Query

A reply has been received to the FOR letter to Nehru which was reported in the February 1956 FELLOWSHIP. The FOR statement expressed concern over the apparent condoning of irresponsible verbal blasts at the West by Soviet leaders Khrushchev and Bulganin during their visit to India.

Nehru's reply skirted the basic

issue raised by FOR, asserting that the propriety of their statements "is for the visiting guests to consider." The Prime Minister's letter concluded with a reaffirmation of India's policy, which "rejects military pacts and the military approach to the solution of problems."

Following the Indian leader's reply, A. J. Muste, FOR secretary-emeritus, was authorized by the National Council to send Nehru a further letter, expressing gratification over Nehru's rejection of military solutions, but pointing out once more the danger of appearing to acquiesce in purely verbal gestures of good will by the Soviet officials.

"We were concerned," wrote Muste, "that you would undertake to prevent the development among your people of an uncritical and highly emotional bitterness and hostility toward the United States and the West." Copies of the full text of this correspondence are obtainable on request from FOR's national office.

Complete Editions of Gandhi Planned

The government of India has announced its decision to publish the complete works of Mahatma Gandhi, whose numerous writings are scattered throughout the world in books, periodicals and both private and public archives. To supervise this major undertaking, the Indian government has appointed an Advisory Board which indicates some of Gandhi's leading associates.

Among the Board's members are Devadas Gandhi, the Mahatma's son and managing editor of the *Hindustan Times,* and Mr. Pyarelal, long-time secretary of Gandhi.

Uphaus Appealing "Life" Term for Contempt

Willard Uphaus, former director of the Communist-oriented American Peace Crusade, is appealing a virtual sentence of life imprisonment passed on him by the Superior Court of New Hampshire. Now free in $1500 bail, Dr. Uphaus was found in contempt of court on January 5 for refusing to turn over the 1954 and 1955 guest lists of World Fellowship, Inc., a summer camp near Conway, N. H.

On the grounds that the camp is suspected of harboring Communists and fellow-travelers, the New Hampshire authorities have been hounding Dr. Uphaus for the past two years. In the contempt citation, the Court sentenced him to prison "until purged of contempt." Uphaus, who believes that as a Christian pacifist it is his duty to work with Communist groups, has testified that he is not a Party member. He had the following to say:

"As far as I know it is unprecedented in American history that a judge give a person an indeterminate sentence—in effect a sentence for life—who has not been charged with a crime. . . . Communists are given sentences of specific duration." Dr. Uphaus added that he would never give state officials the data they sought.

In a letter to the governor of New Hampshire, protesting Uphaus's indictment, FOR Executive Secretary John Swomley wrote: "I regret very much the insistence by the State on such [membership] lists without there being court action based on evidence of criminal activities at [the camp]. Any investigation of political or religious points of view [is] an invasion of traditional liberties of Americans."

Philadelphia Builders Win Fellowship Award

George E. Otto and Morris Milgram (see cut), builders of Concord Park and Greenbelt Knoll homes (see "They Build Brotherhood," FELLOWSHIP, February 1956), were the recipients of the Philadelphia Fellowship Commission's 1955 Fellowship Award. Otto and Milgram were lauded by the Commission for making new housing available to all people, regardless of race, religion or national origin, and thereby setting a living example to home builders throughout the nation.

Russell L. Durgin, Far East Expert, Dies

Russell L. Durgin, since 1930 a member of the American Committee of the International Fellowship of Reconciliation, is dead. During his many years of Christian witness, Durgin's activities in behalf of world peace were most noteworthy in Japan, where he exerted a wide influence through the Japanese FOR. During World War II, Durgin bent his efforts toward a better understanding of the Far East among Americans.

Not long after V-J Day, Durgin was assigned by General MacArthur to serve as an intimate counselor in the spiritual rehabilitation of Japanese youth until overexertion forced his return to the United States in 1950. A selfless man, his concern for human need impelled him to seize upon every sign of partial recovery as a green light for unremitting pacifist toil.

Russell Durgin's quiet heroism and ready good will leave a cherished memory among his many friends on both sides of the Pacific.

Allan Hunter to Lead Peace Tour

Rev. Allan A. Hunter, FOR vice-chairman and minister of Los Angeles' Mt. Hollywood Congregational Church, will serve as one of two leaders of a co-operatively financed peace tour of Europe this summer. The tour, sponsored by the Baptist Pacifist Fellowship, is slated to begin July 1, from New York, and will last 30 days. Sharing the leadership with Rev. Harold V. Jensen, president of the Baptist peace group, Hunter is well-known in pacifist circles abroad and will thus add much to the tour's value.

World Problems Course Planned at Penn State

A special workshop in education for international understanding will be held at Penn State University from July 2 to August 11 this year. The six-credit course, to be conducted by FOR member Leonard S. Kenworthy of Brooklyn College's Department of Education, will be of interest to elementary and secondary school teachers, librarians and community workers. Details may be obtained from Dr. Rose Cologne, Penn State University, University Park, Pa.

Michigan Vets Smear FOR Leader

Dr. Henry Hitt Crane, FOR Advisory Council member and well-known Detroit Methodist pastor, was accused by an American Legion official of being affiliated with "subversive and un-American organizations." The charge, which Dr. Crane emphatically denied, arose when the clergyman said in a sermon, that the American Legion advocated the "un-Christian-like" practice of using violence in the settling of international disputes.

Long a target of the American Legion and the VFW, the FOR leader, preaching at a campus vesper service sponsored by the Christian Student Foundation at Michigan State University, called for "creative and not destructive peacemaking," adding that "our military behavior denies the basic Christian faith."

Retorting to the attack that followed, Dr. Crane countercharged that the Legion is not interested in "shooting at Communists, but in shutting up free-speaking liberals."

Fosdick Autobiography Slated for Fall

Dr. Harry Emerson Fosdick, for many years an active FOR leader, has submitted the manuscript of his autobiography to Harper & Brothers. Already the author of 26 books, many of them best-sellers, the distinguished FOR Advisory Council member has titled this one *The Living of These Days*—a phrase taken from Dr. Fosdick's famous hymn, "God of Grace and God of Glory." The book will be published early this coming fall.

"Children of A-Bomb" Wins British Award

"Genbaku No Ko," the Japanese-made documentary film about the visit of a teacher to her home in Hiroshima, has been selected by the British Film Academy for its 1955 United Nations Award as the best peace film of the year. The film, which drew rave reviews from the *Manchester Guardian* and elsewhere, is distributed in the United States by FOR under the title, "Children of the A-Bomb."

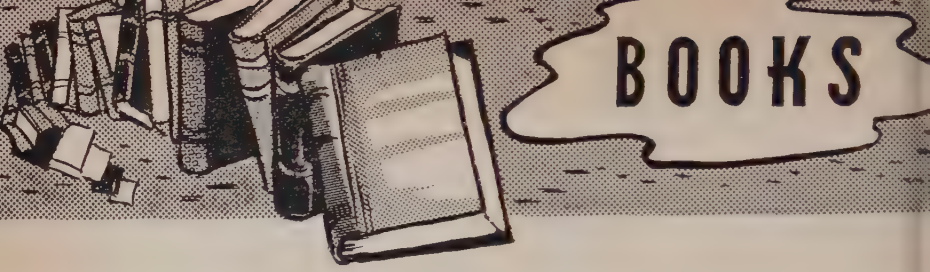
Gussner, Miller on Staff; Smiley to National Office

Two new persons have joined the FOR staff since the first of this year, and a long-time staff member was shifted to the national office.

Robert Gussner, former member of the basketball team at Hamline University, took over the regional secretaryship in New England. Gussner, who is variously reported at between 6'3" and 6'6" tall, is a ministerial student and will take courses in Boston. He is married and has one child.

William Robert Miller, formerly associate editor of the *Columbia Review*, worked for *Time* and other commercial publications before coming to the FOR as assistant editor of FELLOWSHIP. Also married, his first child, Janice Carol, was born February 20.

Glenn Smiley, formerly Southwest regional secretary, was appointed national field secretary two years ago. He spent one year following that in Cleveland, organizing the Great Lakes region, and most of the past year handling the New England post. He moved to the national office, in New York, in mid-February.



The Science of Brotherhood

The Ways and Power of Love: Types, Factors, and Techniques of Moral Transformation. By Pitirim A. Sorokin. The Beacon Press. 1954. ix + 542 pp. $6.00.

The Ways and Power of Love comes out of the very interesting and promising studies which have been going on, under Professor Sorokin's direction, in the Harvard Research Center in Creative Altruism. In his preface to this work, the author recalls his arrest, imprisonment (including condemnato death), and painful experiences at the hands of the Russian Communists in 1918 and notes that he learned three things from that experience which he recorded in his diary nearly forty years ago:

> Life, even the hardest life, is the most beautiful, wonderful, and miraculous treasure in the world. Fulfillment of duty is another marvelous thing making life happy. This is my second conviction. And my third is that cruelty, hatred, violence, and injustice never can and never will be able to create a mental, moral, or material millennium. The only way toward it is the royal road of all-giving creative love, not only preached but consistently practiced.

That such a testimony should come out of such a situation is in itself a tribute to the dimensions of the spirit of Pitirim Sorokin, and it is fitting that he should be crowning his scholarly life by organizing and pursuing basic research in the nature and sources of love and altruism.

The present volume is divided into five major parts. Part One deals with the aspects, dimensions, production, transformation and power of love. Sorokin points out that the ideas, "Love is God" and "God is Love," are common sentiments in the scriptures of all great religions. This reviewer was particularly struck by Sorokin's demonstration of the complementarity of *eros* (mutual love) and *agape* (sacrificial love). He further points out the relationship of the love principle to ethics, the physical universe, biological processes, psychological processes, and the social process. On this last point he writes:

> *Finally, on the social plane love is meaningful interaction—or relationship—between two or more persons where the aspirations and aims of one person are shared and helped in their realization by other persons.* (p. 13, emphasis in original)

He identifies five dimensions of the universe of psychological love: intensity, extensity, duration, adequacy, and purity.

Professor Sorokin sees the task of the social scientist as that of understanding the processes by which love is produced, accumu-

lated and distributed.

We already understand that *the 'love commodity' is the most necessary commodity for any society; without its minimum no other commodities can be obtained in abundance;* and *that at the present time it is a commodity on which depends the very life and death of the community.* p. 37, emphasis in the original).

The final chapter in Part One is devoted to "The Power of Creative Love." A number of the examples given of love overcoming hate are taken from the writings of Allan Hunter, and many of the experiences cited in this connection are those of members of the historical peace churches, FOR members, and other pacifists.

Part Two attempts to outline the personality structure of the creative individual. Four "levels" of personality are identified: the biologically unconscious, the biologically conscious, the socio-culturally conscious, and the supraconscious. It is maintained that social scientists have generally been concerned with only the first three of these to the neglect of the fourth, not infrequently even denying its existence. The supraconscious is described as ". . . the highest stratum of man's personality, energies, and activities . . . frequently designated as 'the divine in man,' 'the manifestation of the Godhead,' 'the sublimest energy of truth, godness, and beauty,' 'the highest creative genius,' and so on."

Part Three is devoted to an exploration of "The Ways of Altruistic Growth,." Three types of altruists are identified (the early fortunate, the late converted-catastrophic and intermediary). Through a detailed review of the lives of saints of all major religions and from his own researches into the lives of American good neighbors, Sorokin attempts to demonstrate the primacy of the supraconscious in growth toward altruism and other-regarding love.

Part Four is concerned with the techniques by which persons and groups are transformed to altruism. Here the author distinguishes between ego-centered and ego-transforming techniques, to the advantage of the latter. He reviews many techniques, including prayer exercises, exposure to the love of others, exposure to fine arts, silence, Yoga, monastic life, and hermitage. Of special interest to many readers of FELLOWSHIP is his discussion of various contemporary communitarian movements, including the Hutterites and the *Bruderhof.*

The final section of the work consists of a chapter titled, "From Tribal Egoism to Universal Altruism." Sorokin begins this discussion with this proposition:

> *If unselfish love does not extend over the whole of mankind, if it is confined within one community . . . such an in-group altruism tends to generate out-group antagonism. And the more intense and exclusive the in-group solidarity of its members, the more unavoidable are the clashes between the group and the rest of humanity.* (p. 459, emphasis in original.)

After emphasizing the importance of universalizing love sentiments, the author proposes several steps that might be taken in that direction, particularly the rechanneling of the hate motive in human beings from inter-tribal hatred to the supra-tribal hatred of mankind's common enemies—"mental disease, gravest criminality, stupidity, ig-

norance, interhuman strife, ugliness, poverty, fruitless suffering...." Competition in harnessing nature and competition in love and humility themselves are seriously suggested. Finally, the author suggests the overcoming of inter-tribal animosities through common scientific endeavor, particularly in further researches into discovering and encouraging the wellsprings of love and altruism.

With his usual erudition Sorokin has gathered materials from diverse sources; and with his great capacity for theoretical synthesis, he has organized them into a convincing argument. It is written in the grand sociological tradition to which Sorokin himself has contributed so much. This reviewer has two reservations which should be noted: 1) While the reviewer shares some of Sorokin's misgivings concerning the validity of Freud's metapsychology, especially as expressed in such writings as *Totem and Taboo*, the psychoanalytic movement which Freud founded has given us many insights into the understanding of love. The general tone with which Sorokin deals with this movement tends to overstate the weaknesses and understate the contribution of psychoanalysis. 2) I should like to have seen more emphasis given, in the section on the structure of creative personality, to the importance of self-acceptance in the development of the ability to love others.

Nowadays even small universities and colleges are being given huge government and industrial grants for physical scientists to do "basic research," the end of which is often the development of more efficient weapons of mass mayhem. Much energy in social science research is devoted to the manipulation of human beings to the greater glory of Madison Avenue or the Pentagon. One rejoices that there is even *one* research group in the country concerned with so simple and yet complex a thing as love. —CHARLES R. LAWRENCE

BOOKS RECEIVED

The Christian Faith. By David H. C. Read. Scribners. 1956. ix + 175 pp. $1.95.

Appointment With Fortune. By Marius Hansome. Vantage, 1955. 247 pp. $3.50.

Emotional Problems and the Bible. By George H. Muedeking. Muhlenberg Press. Philadelphia. 1956. xi + 188 pp. $3.

The Task of Christian Education. By D. Campbell Wyckoff. Westminster Press, Philadelphia, 1955. 172 pp. $2.75.

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The Economic Prospect: A Dissent

The Editors,
FELLOWSHIP:

I want to express my thanks to FELLOWSHIP for printing the condensation of "Not by Bread Alone." Although I will try to show that the main arguments the author uses to support his thesis are fallacies, yet there can hardly be any dispute that America is far too materialistic for its own or the world's good; and it is a good sign that FELLOWSHIP senses the need for discussion of economic questions.

Wilfred Wellock says American material living standards are the highest in the World (there are different ways of measuring these things, and many people would place Sweden first), and proceeds to compare per capita income with other countries. Per capita income does not take into account differences in purchasing power between various countries. . . . To say that Russians have only one-fifth of the American income would seem to suggest that the Russian people are scraping along on 600 or 700 calories per day, clothed in the thinnest possible garments, and packed on the average of one family to a room. Such, however, is not the case.

It is not true that America is "rapidly exhausting her resources." In fact, work on atomic energy, sunlight-harnessing technology, waterpower, automation techniques, electronic equipment, etc., is bringing the day close when America will probably have sufficient capacity to support two or three times the present population.

Wellock says that an expanding economy based on such things as the large increase in mortgage "debt" is doing us "spiritual damage." In reality, of course, mortgage payments are savings, and the alternative for the people who are making these payments is to rent lving quarters. Is this preferable?

Mr. Wellock sees automation as something tending to deny "freedom to become a whole person." While I am all in favor of craftsmanship, there is no use resisting automation in industries where it results in a striking reduction of labor, and can result in vast improvement in quality. . . .

It seems to me that a better approach to our problems would be to say that our distribution system is wrong, because it rests on the prevailing philosophies of the profit motive and the Darwinian survival-of-the-fittest theory. We should show that these are in fact suicidal policies in today's world, and we should develop and work towards different values and goals to replace these common ones: getting ahead, making a name for oneself, moving up the ladder, being influential, being respectable, being popular, and being saved.

—ARTHUR HARVEY
Wyandotte, Michigan

Classroom Art *la Mode*

The Editors,
FELLOWSHIP:

When I was a child in grade school, it was deemed appropriate for our

tender and impressionable minds to have looking down upon us from classroom walls, "A Reading from Homer" or the tableau river-crossing of Washington and possibly Rosa Bonheur's "Horse Fair." We became familiar with portraits of Washington and Lincoln, or a faded lithograph of a poetic landscape.

But, alas, they too must now give way to progress. It appears that they are old-fashioned and no longer consonant with the educational needs of our nation. The U.S. Superintendent of Documents now offers (that it may shed its beneficent influence on the young) "a full-color picture of a mushroom forming from an A-bomb . . . suitable for framing for display in school classroom. . . ."

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—Bernard Baum
Mansfield, Pa.

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Correction

The Editors,
Fellowship:

My attention has just been called to an article in the June 1955 issue of "Fellowship" entitled "Preserve Those Liberties." The author of the article, Eleanor Middleton, in reviewing the activities of the Workers' Defense League, makes the declaration that the League is "the only national organization that offered individual legal defense against injustice because of worker or minority status." As a footnote to that declaration the following also appears: "Contrary to popular opnion, the American Civil Liberties Union and NAACP do not go to court for individual legal defense. They confine their work to legal principles and *amicus curiae*."

I am afraid this statement of Eleanor Middleton is too sweeping. It is true that our national office by and large confines its activities to *amicus curiae* briefs, but many of the branches, including Northern California, handle individual cases. Since 1947 we have handled more than 300 loyalty and security cases and, as you will note in the September 1955 issue of our monthly "News" (page 3), we had 12 cases pending in the courts at that time. —Ernest Besig, Director
American Civil Liberties Union of Northern California

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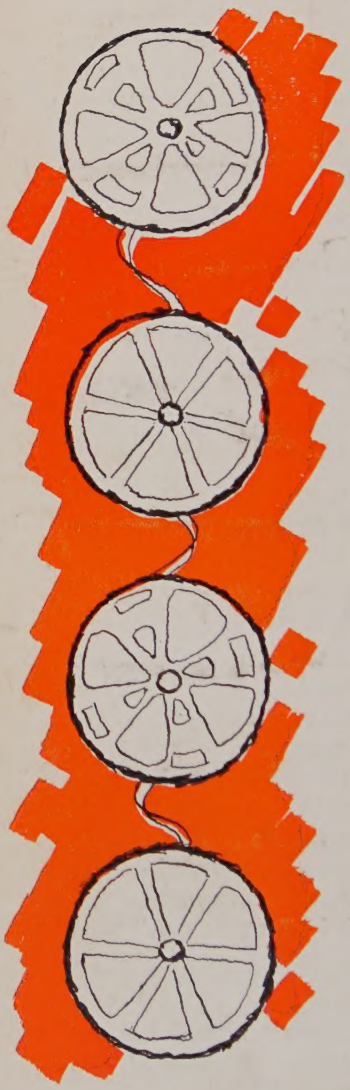

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